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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXVIII AUTUMN, 1957 NO. 4

COWLEY

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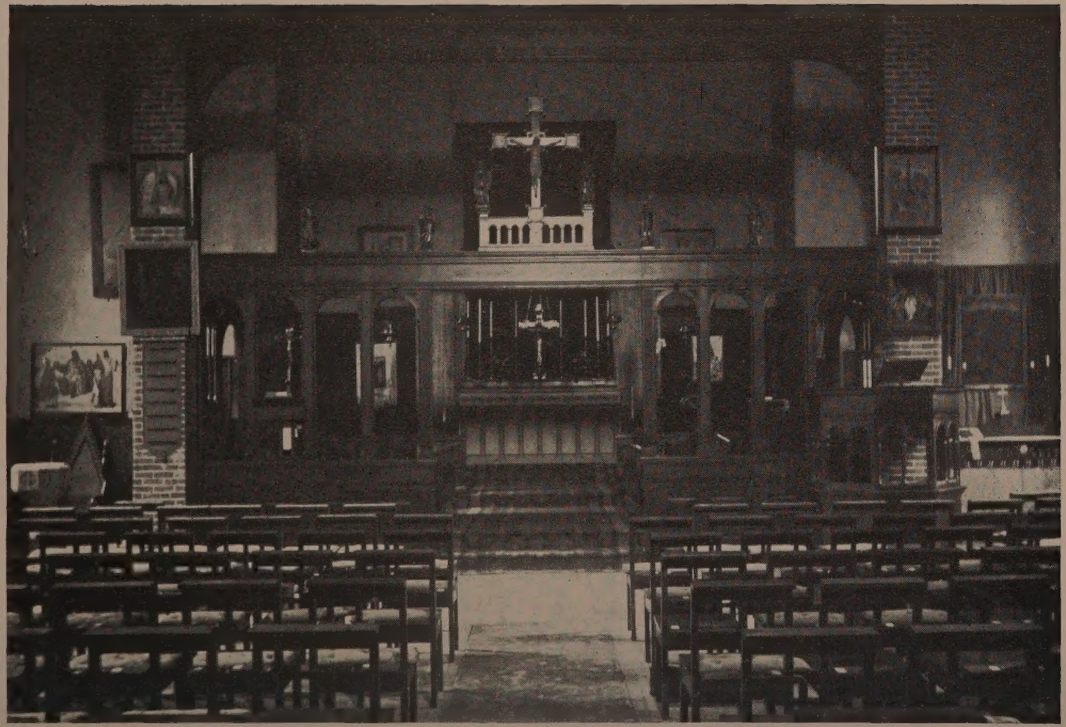

THE OLD SAINT AUGUSTINE'S MISSION, PHILLIPS STREET, WEST END, BOSTON

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By Father Smith, S.S.J.E.

(*Continued*)

XIX. Rebuilding A Shattered Congregation

ONCE more, as in 1883, the pieces of a shattered parochial picture required re-assembling at the old church on Bowdoin Street. The first service held after the departure of Father Hall was attended by only six worshippers. The choir, the church workers, the people of wealth and influence, and all the agencies for carrying on religious work had been dispersed. Father Walter J. Wyon, who arrived from Cowley in December of 1891 wrote back to England,

> Father Longridge is much overcome with the responsibilities and immense difficulties of his position here. There are no Sunday School Teachers, so that he has to teach himself, as well as to carry on the Celebrations of the Holy Communion and other services. There is *worse* than no choir.

Yet in face of all obstacles, the Fathers, like men making bricks without straw, continued faithfully to minister to those who came to them.

The year 1892 brought two rays of light into the dark picture. On January 6th, a new church for colored people located on the corner of Phillips and Anderson Streets, in Boston's West End, was formally opened with twenty-five communicants. The names of Father Hall and Father Brent were, of course, no longer associated with this work, but "Father Field" and "Saint Augustine's" soon became synonymous expressions; and in a short time Father Field was the recognized leader of activities among the people who lived on what was derisively labeled, "Nigger Hill".

Then on the 16th of February, the Founder of the Society of Saint John the Evangelist arrived to forward the works of the Society in America by his own labors and by the sustaining strength of his presence. Father Benson, it will be recalled, had been sent to India

by the new Superior General. Thence he continued eastward to China, Japan, and Canada, finally reaching the United States to remain for seven and a half years. He realized the difficulties facing the Society in America but, writing to Father Page in characteristic faith and confidence he said,

> The Society seems to be undergoing a great season of trial. I hope it will be like the cauldron of boiling oil — or rather like the reality which the boiling oil served to symbolize. (*Father Benson is here referring to the legend that Saint John the Apostle and Evangelist, placed into a cauldron of boiling oil, came forth unharmed.*) Troubles are very sad, but all things work together for good if we accept them in the love of God as part of His loving discipline.

That ill-will towards the Society of Saint John the Evangelist still continued in America, at least in the Diocese of Massachusetts, was apparent from the deliberations of the Diocesan Convention held in May, 1892. Charles Brent, who had journeyed to Cowley with Father Hall in order personally to express his indignation to Father Page, returned to Boston to undertake, with Henry Martyn Torbert, the direction of Saint Stephen's Church in the South End of Boston. A goodly number of Church people, formerly communicants of Saint John's, transferred to this parish at the time of Father Hall's recall. With obvious animosity towards the Society with which he had been connected, Father Brent proposed to the Diocesan Convention that it consider presenting,

> "a memorial to General Convention, petitioning that body to define what position, if any, in the Protestant Episcopal Church of the United States of America, a presbyter or deacon shall hold who is bound by a life vow to a religious order."

This resolution was passed, and a committee consisting of Charles Brent, the Reverend Thomas F. Fales, and the Honorable Alexander H. Rice, was appointed to report in detail on the resolution. In reporting, Father Brent stressed the fact that the vow of obedience was in need of definition, and that religious communities should have some official relationship to the Church. Father Convers, who was present at the Convention, ably defended the Society and stressed the voluntary nature of the obligations of the religious life. He then moved to amend by referring the matter to a committee which should report at the next Convention. Father Torbert rose to plead at

length, with both rhetoric and learning, that the matter be submitted to General Convention. The last delegate to speak was the Reverend Leighton Parks who said in substance,

> It would be idle to deal with a dead subject, or to legislate concerning a dead system, and no amount of sophistry on the one hand, or of self-denial on the other, could ever restore to the Society of St. John the Evangelist the confidence won for it by the priest called away, but which was now lost. Finally, such a memorial might be welcomed as in a sense the persecution of a Society, and might so react in its favor, which would not be the end sought.

At length it was moved and carried that the report and the amendment be tabled.

It was perhaps well that this discussion had taken place. It cleared the air, so to speak. It helped to clarify some of the basic principles of the religious life, and it provided a vent for pent-up emotions. The future was to prove the fallacy of Mr. Park's prediction that the Society of Saint John the Evangelist had irretrievably forfeited the confidence of Churchmen.

Father Benson was gratified by Father Convers' defense made at the Convention, but neither he nor the other Fathers became discouraged by diatribe. They went right on with their work in Boston and out of Boston. Father Benson occupied himself with revisiting old friends in Philadelphia, Hoboken, New York City, Peekskill, and Mamaroneck. Father Field journeyed to Johnstown for the third anniversary of the flood. In June Father Benson wrote about a "strawberry high tea" in the basement of Saint Augustine's Church for the benefit of Saint Monica's Home for Colored Women. (Saint Monica's, that devoted project of the Sisters of Saint Margaret, had opened in a room at 79 Phillips Street and then, in 1891, had moved into more spacious quarters at 45 Joy Street.) Later in the summer, Father Benson and Father Field together delivered at Saint Augustine's a memorable series of sermons illustrated by cartoons of Bible subjects.

On Election Day in November, while the Nation was focusing its eyes on Grover Cleveland and Benjamin Harrison, Father Field provided a different attraction. Father Benson wrote to Father Page on November 8th, 1892,

> There is a stir going on today of quite a different kind, a flag floating in Phillips Street, which has neither the name of Cleveland nor of

> Harrison. It is the banner of the Cross, announcing to the world at large where St. Augustine's Church is, and in the schoolroom underneath there is an exhibition of Ecclesiastical Art going on.

Father Field had assembled a remarkable collection of articles. Religious communities in America and England had contributed examples of embroidery for vestments and altar furnishings. A collection of vestments which had been shown at the Centennial Exhibition at Philadelphia was loaned for the occasion. Father Field thus attempted to teach puritanical Boston something of the beauty of worship.

XX. Father Hall Is Called to Vermont

On the morning of January 23rd, 1893, Boston was shocked by the news of the sudden and unexpected death of Phillips Brooks just fifteen months after his Consecration. In a letter to Father Page, Father Benson wrote,

> This morning we had the astounding news, which, of course, will reach you by telegraph to-morrow in the newspapers — Bishop Brooks dead! One can scarcely realize that it is true. He was holding a Confirmation last Wednesday. There was no idea of his illness until the end came, though he had been keeping his bed. Fr. Field heard him preach a week ago at the opening of the Sailors' Mission Chapel, and he was at the Monday Clerical meeting afterwards. While there are so many feeble with sickness and advanced in years, death seems to have been lately taking away quite suddenly just those who might naturally have lived on for long. Bishop Brooks has always been very kind in his relations to us.

Phillips Brooks' one close friend in the Society of Saint John the Evangelist was, of course, Arthur Hall. During the summer of 1892 they had met for the last time in London. Now Father Hall's name was again brought forth as the Convention assembled to choose a successor to Bishop Brooks, and he received twenty-two clerical and twelve lay votes. When William Lawrence, the Dean of the Episcopal Theological School, was finally elected as Bishop, the suggestion was advanced that Father Hall be appointed Dean of the School, but that post ultimately fell instead to the Reverend George Hodges. Four months after the Massachusetts Convention Father Hall was called to another portion of the Lord's Vineyard.

A special Convention of the Diocese of Vermont convened in St. Paul's, Church, Burlington, on August 23rd, 1893 to select a Diocesan. Arthur Hall's name was jut forward here, and when the first ballot had been cast it was announced that he lacked only nine lay votes necessary for his confirmation. A second ballot was then cast, and Father Hall was elected as the third Bishop of Vermont. When the news reached Cowley, Father Hall submitted the matter to the godly judgment of the Society. Surely he did not know how the question would be decided. In 1873 Father Frederick William Puller (who had journeyed to America with Father Benson and Father O'Neill in 1870) had been offered the Bishopric of Central Africa, but Father Benson would not acceed to the proposal. Again in 1891, Father Puller had been elected Bishop of Zululand, but this time Father Page would not accept the preferment. Now, however, Father Page summoned a special Chapter at Cowley to consider the action of the Vermont Convention. With only one dissenting vote the Chapter agreed to release Father Hall should his election be confirmed. On October 3rd Father Hall informed the Diocese that

> All has now been done in conformity with the Statutes, and the Society of Saint John the Evangelist, with the concurrence of the Bishop of Oxford as Visitor, has formally released me from all obligations to the community, that I may be free to accept your call.

Three days after the penning of this letter, the Diocese of Massachusetts received its seventh Bishop by the Consecration of William Lawrence. In the thirty-four years during which Bishop Lawrence served as Diocesan there were many happy contacts between him and the Society of Saint John the Evangelist. The very month of his Consecration, Bishop Lawrence formally opened the Saint Augustine's Trade School and commented upon the event as being one of the pleasantest things he had done since his Consecration. The Trade School was located in a large building on the corner of Grove and Cambridge Streets. In classes, conducted in the evenings and on Saturdays, the colored boys were taught carpentry, modelling, and printing. *The Boston Reflector,* published by the School weekly for several months, was instrumental in effecting numerous reforms in the neighborhood. It was Father Field and his lads at the Trade School who were instrumental in arousing the public interest which resulted in the purchase of the Old West Church on Cambridge Street for a branch of the Boston Public Library. The boys printed

and distributed thousands of circulars, and Father Field made a point of seeing that Mayor Matthews of Boston was supplied with clippings from *The Reflector*. After exposure to such high-pressure lobbying for two years, the City of Boston succumbed and purchased the Old West Church for a library.

Nor was the Church of Saint John the Evangelist to be outdistanced by its Mission in service to the neighborhood. It will be remembered that the year 1893 found America in serious economic straits. A financial panic was the result of many convergent forces; and unemployment, with all its hardships, followed in its train. To proffer some assistance to those in distress in Boston an employment office was opened in one of the guild rooms of the Mission Church on Bowdoin Street. An article in the *Boston Herald* of December 11th, 1893, commends the agency, and refers also to the church's attempt to care for the poor by the distribution of food and clothing. The Boot and Shoe Club, the Coal Club, the Guild of the Iron Cross, the Guild of the Annunciation, and the Guild of the Little Sisters of Saint Mary, assisted both in this social service, and in forwarding the work of Saint John's, so that the Mission Church, despite its setbacks, was able, once again, to regain a large membership of faithful communicants.

It was not until December of 1893 that Father Hall, while conducting a retreat for Sisters, received the news that a majority of the Standing Committees had approved his election. By an amusing reversal of circumstances, Bishop John Williams of Connecticut who had inhibited Father Hall twenty years previously, now, as Presiding Bishop, took order for his Consecration. Before his departure from Cowley early in January, Father Hall knelt before the altar, in the presence of his Brethren, and repeated these solemn words:

> In the Name of the Father and of the Son and of the Holy Ghost. Amen. In accepting the release granted by the Chapter with the sanction of the Bishop of Oxford, as Visitor, from obligations to the Society, in order to exercise the duties of the office in the Church to which I have been called — I desire before the company of Heaven and in your presence, my brethren, solemnly to renew my personal dedication to the entire service of God; promising with His help to persevere in the holy estate of Chastity unto my life's end; promising to live a plain, simple life, and to hold all property of which I may

> become possessed in trust for my Diocese; and promising to devote myself wholly to the duties of my office and to the trust committed to me. In going forth the common life of the Society with this intention, I humbly beg continual prayers of the Brethren and ask now the Blessing of the Superior.

With the *Nunc dimittis* Father Hall sailed once more for his adopted Country to continue to serve the Church in America with that loyalty and devotion which he had displayed so wonderfully in the past.

The Consecration of Arthur C. A. Hall took place in Saint Paul's Church, Burlington, on the 2nd of February, 1894. The Society of Saint John the Evangelist was represented at the Service by the presence of both Father Benson and Father Longridge. As the Presiding Bishop was attending the jubilee of Bishop Doane's episcopate, the Bishop of Maine (Henry Adams Neely acted as Consecrator, with Bishop William Lawrence and Bishop William Woodruff Niles of New Hampshire as Co-Consecrators. The presenting Bishops were Charles Chapman Grafton (who had been consecrated as Bishop of Fond du Lac in 1889) and Leighton Coleman, the Bishop of Delaware. Archbishop J. T. Lewis of Ontario joined with the other Bishops in the laying on of hands. Bishop Coleman preached. Father Benson wrote to Father Page following the Service,

> Bishop Hall was received with great acclamation. It is quite nice to see how hearty the people are in their welcome to him.

We may be confident that Father Benson meant this genuinely. Whatever ill-will may have been generated in the past had been dissipated, and it was only with earnest blessing and goodwill that the Society of Saint John the Evangelist sent forth its Brother to labor for Christ in the Diocese of Vermont.

(*To be continued*)

WHERE IS GOD?

ANONYMOUS

THE writer of these words was baptized when he was nineteen years of age. If God existed, he had never known where he was to be found. That God was everywhere meant nothing. He had never found God anywhere.

One day while strolling through a wood along a brookside in New Hampshire, memorizing portions of the Prayer Book which had just come to his notice (not that it appealed to anything religious in him), he was strangely charmed with a new form of pleasure. He was conscious of a newfound realm of beauty. Though he failed to grasp the meaning, there was something in the rhythm of those portions that delighted and exhilarated him amid the loveliness of sight and sound of early springtime.

All at once a blinding light broke through the trees, and for the first time in his life, he felt the presence of Almighty God. He recognized it instantly, as if by intuition. At the same time there appeared to be a gulf between himself and Christians; and a strong desire sprang up in him to be baptized, that *he* might live, where *they* lived, always in the light.

When he bacame baptized he found God once again in an effulgence which enveloped him more closely than before. But it was not until he learned of Jesus' Presence *at the altar* that he came to have a sense of Jesus' Presence *in his heart*. He found God first *outside* himself, and round about him, long before he found God coming to him inwardly. He found God as Creator long before he found Him as Redeemer and as Sanctifier, long before he found Him in experience as Saviour and as Trinity, one whom his heart embraced with passionate devotion and affectionate delight. He found God in the woods as Spirit, long before he found Him in his soul as Love and Judge. But always when he found Him, it was as a shining Light.

There came at time when he found God most wonderfully in retreats and daily quiet, in the sick and suffering Christian; in the children, in the holy angels, in the plants and animals. There also came a special time when he found God in Holy Scripture, more particularly in the Psalms. He found our Blessed Lord, at separate times, as really God and really Human, found Him now as Beauty now as Joy. He came to find the Holy Spirit as his Strengthener, his

Guide, his Healer, and interior Illuminator. But he found the Blessed Trinity the nearest, dearest, tenderest, and sweetest when he learned to be a penitent, and humbly ask Divine forgiveness as the thing he needed most of all in his relations with his Maker.

Then it was that he found Jesus everywhere; in all that happens, in His Providence, in sorrow, poverty, and trial. He is seeking still to find Him, here a little, there a little And he knows that he will never, all his life, exhaust the possibility of finding more and more of God, for God is infinite. He knows he has not found Him as the greatest saints have found Him — as the early Christian prophets and apostles found Him — and he knows that, though they felt unworthy of Him, they still sought Him perseveringly, with ever growing fascination.

RELIGIOUS VERSE

By Brother Paul, Obl. I.W.

EARLY MORNING

Very early each morning,
Our chapel door opens,
And I look momentarily
At the river flowing gently.

Very early each morning,
At the pearly lustre of summer,
Blue-grey autumnal wetness,
Bright wintery whiteness.

Very early each morning,
Glimpses so entrancing,
Draw me closer to Christ,
And His own lovely Mysteries.

MEDITATION

Eagle and Dove;
Wisdom and Love;
John and Mary
By the Cross
On Calvary.

Our Lord dying,
Wisdom supported,
Love glorified,
Nails transfixed
To the Tree.

THE EPISCOPAL CHURCH AND THE CHURCH OF SOUTH INDIA

By The Rev. William H. Dunphy, S.T.D.

(*This paper originally appeared in "The Star in the East", A Journal published by the Syrian Church in India* (*November,* 1956). *It is more critical of the recent Resolutions of the English Convocations, than was Fr. O'Brien, S.S.J.E. in his article on the subject published last year in* COWLEY. *But it certainly shows that any similar Resolutions proposed in General Convention require the most careful scrutiny.*)

THE writer of this paper will endeavour to set forth some of the principal reasons which compel Catholics of the Anglican Communion, in the United States as elsewhere, to reject the South India Scheme and to oppose any attempt at sacramental intercommunion between our own Church and the United Church of South India. Because of the limitations of space, it is necessary to take the risk of appearing unduly negative. Yet the present writer, and those who agree with him, are as eager for Christian unity as the proponents of the Scheme in question. For the near future, they look more hopefully to the historic Churches of the East, which have preserved Catholic Faith and Order, than to the Protestant denominations or to such schemes as those embodied in the South Indian Union. But they hope and pray for the ultimate and complete realization of our Lord's prayer for the unity, visible and invisible, of all who are His.

First, as regards the Faith.

No church can be considered a part of the Holy Catholic Church of Christ, which officially and corporately denies, or leaves open to question, articles of faith defined as terms of communion by the Universal Church, in particular those set forth in the Nicene Creed. This the Church of South India does. The Basis of Union contains the statement that the Uniting Churches accept the fundamental truths embodied in the Creeds named above (— the Apostles and the Nicene Creeds —) as providing a sufficient basis of union; but do not intend thereby to demand the assent of individuals to every word or phrase in them or to exclude reasonable liberty of interpretation.

These are the holes in the dyke which permit all the water to flow out. The Creed is no longer a Creed — a body of truth taught by the Church with the authority of God, on the basis of divine revelation, but a collection of pious opinions among which one can pick and choose. Such picking and choosing is what the early Church — and, what the Holy Catholic Church of all ages — described as heresy. But the new denomination has set the stamp of its approval on such heresy. It is not simply a case of tolerating error among the members of the Church — as the lesser of two evils, — in certain circumstances, but of officially recognizing and legitimizing the express denial of articles of faith defined by the Church Universal, to which Christ promised the guidance of His Holy Spirit. The Creed has ceased to be a Creed.

Furthermore a man is permitted, not only to reject parts of the Creed but to take other parts in a sense contrary to that intended by the Universal Church in imposing the Creed. We all know what countless modern Protestants understand by "reasonable liberty of interpretation", and it would be difficult to establish any line of demarcation between Christian orthodoxy and heresy on this basis.

Painful experience led the early Church to see the necessity of the Nicene Creed, not simply as a baptismal confession (as with the Apostles' Creed) but as a test and safeguard against vital error. It was necessary to have such a test and safeguard in the syncretistic atmosphere of the Roman Empire; it is no less necessary in the syncretistic atmosphere of modern India, or other parts of the world. The Nicene Creed was (and is) such a safeguard. But if one is free to reject some articles of the Creed, and to take others in some private, individual sense of his own, the safeguard has disappeared. Arius himself — the impugner of Christ's Deity could have signed the Nicene Creed, with the provisoes of the South India Basis of Unity. The Creed is no longer a Creed.

And the Church which takes this position is no longer a Church — even if it were otherwise such. Such a Church has abdicated its teaching office, and we can have no confidence in its "rightly dividing the word of truth". Small wonder that a secular court described the Church of South India as "a Church without a religion".

Again, the Episcopate, which is the primary guardian of the Church's Faith, is seriously undermined in the exercise of this func-

tion by provisions which make it possible — though confessedly difficult — for the Bishops to be overruled in the Synod by the lower clergy and the laity, even where questions of Faith and Order are concerned. This implies a very different conception of the function of the Episcopate — and of the lower clergy and laity — in relation to the Faith from any which has been accepted in any part of the Catholic Church. Orthodox Eastern Christians, with their conception of "Sobornost", (togetherness, conciliarity, Catholicity) have emphasized the importance of the laity in the preservation of the Faith. Sometimes this has been carried to the length of insisting that episcopal decisions, even in Ecumenical Councils, are not binding until accepted by the lower clergy and the laity. But the Episcopate still retains a primary and unique role in the transmission of the Faith, and cannot be over-ruled by the lower clergy and the laity. Likewise among Anglicans, and occasionally among Roman Catholics, the role of the laity is recognized and welcomed. Newman's famous essay on the Importance of Consulting the Laity in Questions of Faith, published in "The Rambler" in 1859, does justice, (many of his coreligionists thought considerably more than justice) to the rightful place of the laity. But of course in no part of Catholic Christendom has it been possible for the Episcopate to be overruled in Synod by other orders. Such a possibility strikes at the root of the conception of the Episcopate as the extension of the Apostolate (in all Apostolic functions which could be extended), placed in the Church by God Himself (cf. I Cor. 12).

Are the Orders of the Church of South India valid?

A strong case can be made for their validity on the basis of principles accepted generally in the Western Church (i.e. Roman Catholic principles). There is still the question of intention — that is, the corporate intention of the Church — and here there is serious room for doubt. On the basis of the approach to the question of orders adopted by the Eastern Churches, one can scarcely accept the validity of the Orders of the South India Church. Thus the Moscow Patriarchate, while manifesting a most liberal attitude to the Winnaert (Western Orthodox) group, in France whose orders were derived from the Wedgewood offshoot of the Old Catholics, could not recognize those orders, because there was no intention

of incorporating this (Winnaert) group into any existing Church. The same is obviously true of the South India Church. According to the Orthodox outlook, you cannot have Bishops apart from the Church, any more than you can have a Church apart from Bishops. Here they faithfully reflect the outlook of St. Cyprian and of the early Church in general. The South Indian Orders and Sacraments, therefore, are at best doubtful, according to Western principles, and invalid according to Eastern. It is difficult to see how such a favorable decision as that made by the English Convocations in the summer of 1955, was arrived at, if it was desired to act on the principles that have guided the Holy Catholic Church through the ages. The decisions reached by the English Convocations do not, of course, commit any Anglicans outside the Church of England — though they do (unhappily) affect all Anglicans everywhere.

It is still more difficult for many Anglicans — both within and without the Church of England — to approve the admission to Holy Communion and other sacramental privileges — even temporarily — of members of the Church of South India of whom we have no reason to believe that they accept the Faith of the Universal Church as set forth in her creeds. To do this can only serve to obscure — if not to undermine — the Catholicity of the Church which acts in this way. The Church of England in her Baptismal Office, asks the candidate for Baptism "dost thou believe *all* the Articles of the Christian Faith as contained in the Apostles' Creed?" The South Indian Church requires only that you accept some of them, and that not necessarily in the sense intended by the Church. One wonders whether the members of the English Convocations could have realized the doctrinal vagueness of the Church of South India, when they adopted their resolutions. Surely they did not intend that while a belief in *all* the articles of the Creed is a necessary condition for Baptism, a belief in *some* of them suffices for admission to Holy Communion. Yet they voted as if they did, and thereby helped to obscure the Catholicity of their own Church, and of the Anglican Communion as a whole. Many of us earnestly hope and pray that neither the Episcopal Church in the United States nor in any other part of the Anglican Communion will follow this unhappy precedent, thus creating a conflict between our loyalty to our own regional Church and our loyalty to the Catholic Church as a whole.

The Episcopal Church and the Church of South India

Proponents of the South India Scheme commend it because it aims at "a full and true reconciliation of the Catholic and Protestant streams in Christianity." Many of them hold that it attains or at least promotes this end. The Protestant character of the new sect is clear enough. But as to Catholicity, it would seem that whatever is given with one hand is taken away with the other. The Bishop appears to be there, but is hardly more than a Moderator under a new name, rather than as a successor of the Apostles and a High Priest of the Church of God. The Episcopate appears, but in a mutilated form, which no longer assures its guardianship of the Church's faith. The creeds are there, but emptied of meaning by the "escape-clauses" referred to above. The scriptures are there as the supreme rule of faith, but divorced from the living tradition of the Church, which "has authority in controversies of faith", and with no reference to the decisions of the Universal Church in her Ecumenical Councils, or the interpretation of the "Catholic Fathers and Ancient Bishops." The Sacraments are there (some of them) but with no guarantee of their valid administration, whether as to rite or as to minister. One is still permitted to hold as a purely private and optional opinion, the Catholic doctrine that a priest episcopally ordained is the necessary minister of a valid Eucharist, but the South India Church effectively negates this view by her practice, and eloquently declares her belief in the non-necessity of both Bishop and Priest. A beautiful liturgy is provided, of which one may use as much or as little as he chooses, but since no assent is demanded to all the beliefs implied by creedal or liturgical language, the law of praying is no longer the law of believing. In the light of all this, it is difficult to see how the Church of South India now, or in the forseeable future, can provide a basis for "a full and true reconciliation of the Catholic and Protestant streams in Christianity."

But, in fact, is not the use of such language misleading? For Catholicity is not a "stream" within Christianity but the *fulness* of Christianity. (The very word means "wholeness") Protestantism, so far as it is true, represents a wholesome protest against onesided and inadequate presentations or realizations of the Catholic Religion, especially those which prevailed in the Western Church at the end of the Middle Ages. The divine Reality — truth and grace — is perfect,

but the human realization at any given time or place may be imperfect. To this extent protest is justified and necessary. But the answer to a one-sided distortion of Christianity is not an equally onesided distortion in another direction, but the presentation of Christian truth in its fulness — in its Catholicity. The South India Scheme fails because it seeks a reunion of Christendom on a minimal instead of a maximal basis — the basis of Catholicity. But the true Church of Christ is the Body and the fulness of Him who is full of grace and truth. In His own time and in His own way — which may be very different from our ways, whether in South India or anywhere else — He will guide His Church, and all who belong to Him, into that peace and unity which are in accordance with His will. God speed the day.

THE WEST ROSE OF CHARTRES AND THE ROSE WINDOW OF THE MONASTERY CHURCH: SIMILARITY of IDEA and PURPOSE

By BROTHER PAUL, Obl. I.W.

ANYONE who has seen or read about the medieval churches of Europe, will especially notice, even from the other side of the Charles River, the Romanesque outline of the Monastery Church and the 12th Century style of its rose window. Standing on the river bank we look at the window, severely plain yet with excellent proportions, dominating the whole building except for the tower. Below the twelve petal rose there are three lancets, reminding us of the magnificent West Rose window of Chartres that blooms in glory between the two towers of that cathedral with its precious Twelfth Century (the rose itself is Thirteenth Century) glass in the three lancets beneath it.

I had been reading Henry Adam's *Mont St. Michel and Chartres,* published through the efforts of our monastery architect, Ralph Adams Cram, who had written an introduction to the work. I copied the most striking descriptions that applied to the Chartres Rose window, and then realized that while the two windows were in no sense copies, for comparison is absurd, yet the prevailing design and purpose are much the same. It seems plain to me that the genius of the architect Mr. R. A. Cram and of the glass craftsman, Mr. Charles Connick, both of whom had made a long study of Chartres glass, have translated something of the idea and purpose of the great Rose of Chartres into the modest Rose of our Monastic Church. So while describing our own window I will add passages from Henry Adams' book to paint up this similarity.

Outside the monastery window, the four corners are guarded by four winged creatures. These are the traditional symbols of the four Evangelists, — the man represents St. Matthew; the eagle, St. John; the lion, St. Mark; and the ox, St. Luke. Each of their Gospels mention the Blessed Virgin Mary, and contain the only authentic information we have of her life; so here they appropriately guard the rose-shaped window, — a form invented in the Twelfth Century especially to honor her, as the rose is, above all other symbols, sug-

gestive of St. Mary. These windows, with petal-like sections radiating from the central roundel, are always in medieval churches dedicated to the praise and glory of Mary.

The color and design of the glass is hidden from us on the outside, we must go within to the dimmer light, — a sign that we should put aside our mundane way of thinking to open our hearts to the less tangible but real things of the spirit — to look with awe and reverence at the beauty of color and design that the artist has created here for stimulating our hearts and minds to the adoring of the heavenly mysteries revealed to us by Our Lord Jesus Christ.

Most people say after the first glance at our window, "What a *heavenly* blue", and heaven, of course, is exactly what the window, as a whole, signifies. The small central roundel shows the Crowning of the Queen of Heaven by Our Lord, the radiating divisions show angels blowing trumpets, and swinging censers, all singing her graces and spiritual perfections. Winged cherubim and seraphim, lilies and roses are included in the design. The subject is not at first very obvious, as the varieties of the blues arrest the attention with their lustre. In this connection Henry Adams wrote;

> blue is the luminous color that gives value to all others. If you compose a window in which there is no blue, you will get a dirty or dull or crude surface which the eye will instantly avoid, but if you put a few touches of blue among the tones, you will immediately get striking effects, if not skillfully conceived harmony. So the composition of blue glass singularly occupied the glass workers of the 12th and 13th centuries. If there is only one red, two yellows, two or three purples, and two or three greens at the most, there are infinite shades of blue.

These remarks have universal application to stained glass, and so has this passage,

> The radiation of translucent color in windows cannot be modified by the artist; all his talents consist in profiting by it, according to a given harmonic scheme on a single plane, like a rug, but not according to the effect of aerial perspective.

And this ideal our artist has achieved.

And here is Henry Adams' description of the rose of Chartres,

> It shows in its centre the Virgin in her majesty, seated, crowned, holding the sceptre with her right hand, while her left supports the Infant Christ King on her knees; — round her, in a circle, are the twelve medallions; four doves, four six-winged angels or Thrones, four angels of the lower order, all symbolizing her gifts and endowments as the Queen of Heaven.

In our window, the crowned Queen is dominant in the central lancet below the rose, with twelve stars round her head and the

moon at her feet. She holds the Christ child before her, whose baby arms are outstretched in blessing. Here we have her nearer to us than in the high rose, more personal, full of kindness. As Adams says,

> She looks into her church, where she sees us on our knees, and knows each of us by our name. There she actually is, not in symbol or fancy, but in person, descending on her errands of mercy and listening to each one of us, as her miracles prove, or satisfying our prayers by her mere presence which calms our excitement as that of a mother calms a child.

Below this regal figure of the Queen, is a medallion, representing the Nativity. This reminds us of her humility, her poverty on earth, as well as the awful glory of that Birth choired by angels, but told to poor shepherds, who were the first to offer adoration at the feet of the Divine Child. In the left lancet we see the angelic announcement to them, their approach, and their worship. In the right hand lancet we see the three Magi, in the three same stages of their journey as the shepherds, noting the star, making enquiry of Herod, and finally adoring the Child. We join with the poverty and humility of the shepherds, as well as with the wisdom, wealth and pride of the Magi in their adoration of the Child that Mary — regal, crowned and triumphant — holds up for us in the central lancet. She stands there for us, blue-robed against the blueness of the background.

Hail Mary Full of Grace, Blessed Art Thou Among Women and Blessed Is the Fruit of Thy Womb, Jesus.

In our Monastic Church the great Rose window dominates the interior, balancing the effect of the massive marble baldachino with the High Altar beneath it at the opposite or apsal end of the building. And as Henry Adams wrote of Chartres,

> — even 20th Century eyes can see that the Rose redeems everything, dominates everything and gives character to the whole church.

Compare this description of the Chartres Rose,

> The effect is that of a single large ornament, a round breastpin, or what is now called a sunburst or jewels, with three large pendants beneath.

Both these short descriptions surely suit the Monastery Rose. While the cautious reader may hesitate to agree with me completely, he might repeat the classic phrase: "There might be something in what he says."

COMMUNITY CHRONICLE

FATHER THOMAS of the English Congregation, but originally professed in the American Congregation of the Society, arrived in New York, on board the 'Queen Elizabeth' on May 14th. After making some visits in the vicinity of New York, he arrived in Cambridge on May 18th. Later on, he visited the Middle West and West, in order to see his father and other relatives; finally arriving at Chicago on June 28th, where he was in charge of St. Francis' Church during the absence of Father Pedersen in the East. On Wednesday, July 24th, he went to Bracebridge, for a visit with our Brethren there, returning to Cambridge, on August 8th. It is a joy to have him with us.

Father Clayton, the Deputy Assistant Superior, gave addresses on the Religious Life at New Bedford, Mass. on May 23rd, and at St. Stephen's Church, Lynn, Mass. on June 11th. He was in residence at St. Margaret's Convent, South Duxbury, Mass. from June 14th to 21st.

Father Pedersen, the Vicar of St. Francis' Church, Chicago, conducted a Retreat for men at St. Gregory's Priory, Three Rivers, Michigan, from May 31st to June 2nd. He returned to Cambridge for the Annual Retreat and Chapter in July, and went out to Chicago again on July 23rd. He is to conduct a Retreat for the Sisters of St. John the Divine at Willowdale, Ontario, Canada, from September 2nd to 7th. From September 17th to 20th, he is scheduled to conduct a conference for Seminarians on Ascetical Theology at the University of Chicago; and will be at St. Paul's Church, Norwalk, Connecticut, for a sermon on Sunday, September 29th.

Father Maddux, who is serving as resident chaplain to the All Saints Sisters, at their Convent at Catonsville, Maryland, as well as the Vicar of St. Peter's Church, Ellicott City, Md., preached the sermon at the Church of the Ascension & St. Agnes', Washington, D.C., on Sunday, June 2nd. He was at the Mother House of the Society for the Annual Retreat and Chapter, and then returned to Maryland.

Father McDonald acted as Summer Chaplain to the Sisters of St. Margaret at South Duxbury, Mass., August 12th to 27th.

Father Smith preached at Glencoe, Maryland, on Sunday, June 23rd. As Chaplain of the Eastern Province of the Community of Saint Mary, he made regular visitations to the houses of the Sisterhood in the vicinity of New York City towards the ends of the

months of June, July, and August. From August 11th to 18th, he was at the Convent of the Sisters of St. John the Divine at Willowdale, Toronto, Canada. Father Smith is also scheduled to conduct a Parochial Quiet Day at St. Andrew's Church, Lambertville, New Jersey, on Saturday, September 7th. From September 20th to 22nd, he is engaged to give a Retreat for Laymen in New Orleans, Louisiana; and to conduct a School of Prayer at St. Andrew's Parish in the same city from September 22nd to 29th.

Father Palmer attended meetings of the Committee on the Revision of the (Canadian) Prayer Book, of which he is a member, at North Hartley, Quebec, June 23rd to June 25th.

At a Greater Chapter held at the Monastery at Cambridge on July 16th, Father Williams was reelected to the office of Father Superior of the American Congregation of the Society for the coming triennium. The Father paid a visitation to the Canadian Sisterhood of St. John the Divine, of which he is the Warden, from July 21st to August 1st. While at their Convent, in Willowdale, Ontario, he conducted two retreats for Associates of the Sisters. He also found time for an overnight visit to Bracebridge, Ont., where he was able to see our Canadian Fathers and Brothers, as well as to visit the Sisters of St. John the Divine stationed at Bracebridge, and at nearby Port Sydney. On August 1st, Father Williams started for Western Canada, staying for a few days with Father Palmer at Duncan, British Calumbia; preaching for our Oblate, Father George A. Robinson, at Jasper, Alberta, on August 25th; and visiting the Sisters of St. John the Divine at Edmonton, Alberta, on the following day. From August 30th to September 2nd, Father Williams expects to act as Chaplain to the 'Theology in Action' Conference at Adelynrood, South Byfield, Massachusetts. He is scheduled to conduct a retreat for the Sisters of St. Margaret at their Boston Convent from September 2nd to 7th, and to make another visit to the Sisters of St. John the Divine during the week of September twenty-third.

Father Upson was acting as priest-in-charge of St. Andrew's, Baltimore, Maryland, from July 31st to August 31st. After the latter date, he will be going to Chicago to be in residence at St. Francis' Church, and to assist in the work of that mission, as well as in other works of the Society in and around Chicago.

Father Wessinger, the Father Master of the Novices, was in

Denver, Colorado, from August 14th to 25th, conducting retreats for the Sisters of St. Anne and their Associates.

The Summer Camps at St. Augustine's Farm, Foxboro, Massachusetts, as announced in the last number of COWLEY, were held from June 30th to August 24th, inclusive. During part of the time, Fathers of the Society acted as Chaplains of the Camps, Father Upson being in residence from July 21st to 29th, and Father Rowell, from July 29th to August 10th.

A goodly number of the Fathers and Brothers journeyed to South Duxbury, Massachusetts, on Saturday, July 20th, to observe the Patronal Festival of the Society of St. Margaret at the Sisters' Summer Convent there. The day proved to be a very warm one, but the Solemn Mass in the little chapel, followed by the Procession of the Blessed Sacrament to the shore of the Bay, where the waters were blessed, was lovely as always. An unusually large number of guests and friends were present this year, many had to be content to assist at Mass outside the door of the chapel. The Celebrant of the Mass was the Father Superior, who is also Chaplain to the Sisters; Father McDonald acted as Deacon, and Brother Joseph Francis as Sub-Deacon. Father Williams preached the sermon. In the afternoon the Brethren were able to indulge in a refreshing dip in the sea.

The Annual Community Retreat was again held this Summer at the Emery Farm at Newburyport, Massachusetts. Because of the limited accommodations there, it was necessary to divide the retreatants into two groups, each group making a retreat of ten days. Father Williams acted as the conductor of the retreats. The weather proved very pleasant, with the exception of two very hot days at the beginning of the first retreat, which extended from June 24th to July 3rd; the second one lasting from July 4th to 13th. The old farm is a beautiful place, and the old farmhouse most attractive, and it is certainly easier to maintain the silence and recollection proper to a retreat in these surroundings than is the case with the seemingly unavoidable interruptions which occur when the retreats are held at the Monastery. It must be admitted, however, that even with the retreatants divided into two groups, we are somewhat too crowded at the Farm for comfort. We hope that in years to come it may prove possible to expand the facilities at the Emery Farm, so that it may prove useful as a Retreat Center, not only for members of the Society, but for other groups as well.

EMERY FARM, WEST NEWBURY, MASSACHUSETTS
(View of House from the Rear)

BOOK REVIEWS

THE DYNAMICS OF WORLD HISTORY, by Christopher Dawson. Edited by John J. Mulloy. Sheed and Ward, New York (1956) pp. xlv, 489. Cloth, $6.00.

THIS volume consists of a collection of essays by the distinguished Roman Catholic scholar who has written extensively on the relationship between religion, sociology, and culture. In all thirty-one papers are included, covering a period of thirty-five years in regard to their dates of publication, the earliest being dated 1921, and the latest (on 'Arnold Toynbee and the Study of History') in 1955. As a result the book is somewhat disjointed, and not infrequently repetitious. The editor has attempted to arrange the papers so as to present Mr. Dawson's thought as a connected whole, but it cannot be said that the attempt is altogether successful.

Many of the papers, however, will be found of great interest, and some of them extremely illuminating. For example, consider the two following extracts, in which Dawson points out the sociological and economic factors lying behind religious schism:—

> "Theologians have often failed to recognize the social and economic elements in religious phenomena, with the result that they have confused religious and sociological values and have allowed a racial or economic opposition to translate itself into a religious conflict. Most of the great schisms and heresies in the history of the Christian church have their roots in social and national antipathies, and if this had been clearly recognized by the theologians, the history of Christianity would have been a very different one." (p. 31, 'Sociology as a Science')

And:—

> "It is right that Italian peasants and the English shopkeepers should express their feelings in different forms; what is wrong is that they should worship different gods or should regard each other as separated from the mind of Christ and the body of the Church because they speak a different language and respond to different emotional stimuli. In other words: difference of rite ought not to involve differences of faith." (p. 83, 'Cultural Polarity and Religious Schism.')

There is a good index, and the editor, John J. Molloy, has contributed a useful final 'Note' (really an essay) on 'Continuity and Development in Christopher Dawson's Thought.'

G. M. W.

Book Reviews

ANGLICANISM. The Thought and Practice of the Church of England, illustrated from the Religious Literature of the Seventeenth Century. Compiled and edited by the late Paul Elmer Moore and Frank Leslie Cross. New York, The Macmillan Company, 1957. pp. xvi, 811. Cloth, $6.75.

THIS is the second reprinting of this truly monumental work, which was first published in 1935. The publishers are to be commended for making the book again available. It should form part of the library of every priest and every serious theological student; for it is indispensible to anyone who would understand the ethos of Anglicanism.

The writings of the Seventeenth Century divines included in this volume did not, of course, determine irrevocably the theological position of the Anglican Communion; but it did very definitely develop the basis of its theology, as standing definitely for the 'Middle way' of what it regarded as true Catholicism, as opposed to the 'novelties' of the Roman Church on the one hand, and the negations of radical Protestantism on the other. The Church of England in the Seventeenth Century was, as it were, compelled to think out the implications of her position; beset, as she was, by the attacks of Roman Catholics on the one side, and by the even more bitter assaults of Puritans on the other. It was an age of learned theologians and brilliant controversialists, who not only could think acutely, but write delightfully. This is therefore a most stimulating book, invaluable to theologians, and fascinating to the general reader for its literary quality.

Considering the size and importance of the volume, it is most reasonable in price.

G. M. W.

UNITY IN THE FAITH. Essays by William Porcher Du Bose. The Seabury Press, Grennwich, Conn., 1957. Cloth. Pp. 244. $3.00.

THESE essays have been published as part of the centennial celebration of the University of the South. So far as the School of Theology there is concerned, Dr. Du Bose was and still is "Sewanee." His personality continues to dominate "the mountain" nearly forty years after his death.

It is not the projection of a personality, however, that motivated the publication of "Unity in the Faith" but rather the dissemination of a theological point of view.

Dr. Du Bose's major works were published between 1892 and 1908. They were widely acclaimed in parts of Britain and on the continent of Europe. Few Americans were reading books on theology at that time. The essays included in this volume all appeared from 1913 to 1920 in "The Constructive Quarterly", no longer in publication. They constitute a running summary of Dr. Du Bose's leading ideas and are written in a more popular vein than his earlier works.

The Doctor's admirers predict that he will enjoy fresh acclaim after the reigning neo-Calvinists and neo-Thomists bow themselves off the stage. His favorite text was: "God is Love." Everything he wrote was a commentary on that text.

S. T.

DR. LOWRIE OF PRINCETON AND ROME. Nine essays. Edited by Alexander C. Zabriskie. The Seabury Press. Greenwich, 1957. Cloth. Pp. 241. $3.50.

THE unexpected is always happening in the case of this book. Originally it was the plan of the contributors to keep their endeavors a secret from Dr. Walter Lowrie in order to present him with the book as a surprise *Festschrift.*

However, a few days before his eighty-eighth birthday the Doctor was struck down by a critical illness, his friends despairing of his life. They told him of their plans, whereupon the patient enjoyed a marvelous recovery.

He lived to write a delightful retort courteous to the editor's introduction. And he outlived the editor, Dr. Zabriskie, who died before the book took final shape for the publisher.

He lived to outshine all the contributors in the most unexpected place in the book . . . namely, the bibliography. His commentaries sprinkled among the 59 entries are precedent-shattering in the nicest possible way. "My output", he concludes, "comes to barely 12 items a year, or one a month in the course of a long and misspent life."

But the most unexpected thing of all is a relatively intelligible spellingout of existentialism. This feat of legardemain is accomplished by Canon Johnson of the Cathedral of St. John the Divine. He does it in the chapter on Kierkegard. Dr. Lowrie, by the way, is one of the earliest re-discoverers of the great Dane.

Other essays by top flight scholars point up Dr. Lowrie's amazing versatility in Christian art and archaeology as well as New Testament theology and liturgics.

All that is needed now is for Dr. Lowrie himself to review the book. No doubt he has somewhere and no doubt the review is the last word in the unexpected.

S. T.

OLD TESTAMENTS ROOTS OF OUR FAITH, by Sister Elspeth of All Saints. Student Resource Book: Grade 9, Seabury Press, Greenwich, Connecticut, 1957. Cloth. Pp. vii, 178. Maps and Index.

THIS is *not* just another Church School Text; indeed, it became a book almost by accident! It is beautifully summed up in the Foreword:

> Sister Elspeth . . . is the kind of person to whom people go with questions and doubts. She has given a long lifetime to reading and study, and she talks about Bible people as though they were old friends of hers, sometimes exasperating friends, but still lovable and real. This book has become a book because a tape recorder took down her stories and explanations as a church school teacher asked her questions . . . as you read, you will begin to understand how the Old Testament looks forward to the New Testament. Our relation to God is the theme of the whole Bible. The Act of the Incarnation was not a sudden event: it was the supreme outreach of the same loving God who, from the beginning, has been trying to help those who will not listen to Him, as well as those who long to hear.

Priests will find the book useful for loaning to those who would know more of the Faith and of the Scriptures and their rightful connection. Those who are interested in Biblical archaeology and research will find the book thoroughly up-to-date!

Seabury Press has given us a fine job of book-making; the type is ogod and clear; the maps are interesting; the line-drawings are splendid.

EARLE HEWITT MADDUX, S.S.J.E.

Cowley

JOHN HENRY NEWMAN: AUTOBIOGRAPHICAL WRITINGS. Edited with introductions by Henry Tristram of the Oratory. Sheed and Ward, New York. (1957) Pp. xi, 338. Cloth, $4.50.

EVERYONE who is interested in John Henry Newman — and who is not who has known anything of him? — owes a profound debt of gratitude to the late Father Henry Tristram for making these confidential and revealing writings of the great Cardinal available to the general public. It would have been only too easy to suppress them; and the temptation to suppress them, or, at least to "edit" them must have been great; for they contain much that reveals Newman's weaknesses and faults, as well as his greatness and holiness; much that is critical of the Holy, Roman Church; much that can be read only with real pain and regret. But they were not suppressed; and here they are — all of them — with a final and skillful editing of the material by Father C. Stephen Dessain of the Oratory.

The Victorian Age was much given to the keeping of diaries, in which was set down day by day, not only the outward happenings but also the inner thoughts and reactions of the diarist himself. It is not surprising, therefore, that Newman, so intensely introspective, should have kept diaries; and part of these writings consists of such 'Journals'; but perhaps the most astonishing of these papers is 'The Autobiographical Memoir', written in the third person, intended to be completely objective, and dealing entirely with Newman's life as an Anglican. Concerning this he wrote, "I don't want a panegyric written of me which would be sickening, but a real fair downright account of me, according to the best ability and judgment of the writer." He was insistent also, "that the memoir of his Anglican years should be wirtten by an Anglican." (*Footnote, p.* 24.)

It has often been stated that Newman was brought up in 'Evangelical' surroundings. However, it is very plain from these writings that this was not the case as regards family background and influences. It was while he was away from home, at school at Ealing at the age of fifteen, that he experienced religious conversion — "at the time Calvinistic in character" (p. 29) due to the influence of one of the Masters, the Rev. Walter Mayers. Going to Oxford at the age of seventeen, he displays unpleasant traits of self-righteousness and priggishness. "I am not noticed at all except by being silently stared

at. I am glad . . . because I really do not think I should gain the least advantage from their (i.e. his fellow-students') company." He disapproved strongly of their drinking habits. His father, a member of the Church of England, but far from being an 'Evangelical', "detected in him (a) tendency to concentration upon self, and warned him of the danger of yielding to it, just before he attained the age of twenty-one." (p. 143.)It is very doubtful if Newman ever entirely outgrew this marked introspective tendency, together with faults of scrupulousness and over-sensitiveness, accentuated by his 'Evangelical' conversion, even after becoming a Roman Catholic. And it was just these traits that brought the element of tragedy into his life. "O how folorn & dreary has been my course since I have been a Catholic! Here has been the contrast — as a Protestant, I felt my religion dreary, but not my life — but, as a Catholic, my life dreary not my religion . . . since I have been a Catholic, I seem to myself to have had nothing but failure, personally." (Pp. 254, 255.)

Yet, thank God, there was triumph towards the end: —

"O how light a Cross — thing what the Crosses of others are! And think of the compensation, compensation in even this world. . . . I have had, it is true, no recognition in high quarters . . . but what warm kind letters in private have I had! and how many! and what public acknowledgements! How ungrateful I am, or should be, if such letters and such notices failed to content me." (p. 275.) These words were written at the end of his 'Journal' in September, 1876. And there is a final sentence, appended, apparently, in 1879:—

"Since writing the above I have been made a Cardinal!"

Granville Mercer Williams ,S.S.J.E.

VIA MEDIA: An Essay in Theological Synthesis. By E. L. Mascall. The Seabury Press, Greenwich, Conn. (1957.) Pp. xvi, 171. Cloth, $2.50.

THIS is not an essay on Anglicanism, nor yet on the Church of England, though the title, in view of Newman's famous phrase might lead one to think so. It is true that Dr. Mascall, in his foreword, does refer to the theological position of the Church

of England: — "I am sure that Anglicans have been right in holding that Christian orthodoxy in some strange way at one and the same time holds a middle position between the various heresies and also includes whatever positive truths those heresies contain." In the book he proceeds to illustrate this thesis by examining the Christian teaching concerning Creation, the Trinity, the Incarnation, and Grace. Dr. Mascall is one of the most gifted of our living Anglican theologians, and his exposition is both clear and brilliant. But it will not be found easy reading by those who have not had some training in technical theology, and in the use of theological terms. For those who will take the time and trouble to *study* this little book, however, it will be found most rewarding. Consider, for example, the author's remarks concerning some modern attempts to express the doctrine of the Incarnation in purely psychological terms:—

> "I am convinced that the early church was right in seeing the problem of the Incarnation as primarily a metaphysical one. I am frankly amazed to find how often the problem of the Incarnation is taken as simply the problem of describing the mental life and consciousness of the Incarnate Lord, for this problem seems to me to be strictly insoluble. If I am asked what I conceive to be the metaphysical relation between the human and the divine in Christ, I can at least make some sort of attempt at an answer; but if I am asked to say what I believe it feels like to be God Incarnate I can only reply that I have not the slightest idea and I should not expect to have it." (p. 117.)

G. M. W.

THE OLD RELIGION. An Examination into the Facts of the English Reformation, J. L. C. Dart. S.P.C.K. (Macmillan) 1956, pp. 210. $3.50.

THIS work will be welcomed by those who wonder what to recommend to people who are perplexed by the claims of Rome. Canon Dart is concerned not with what our reformers thought but what they actually produced. He demonstrates that what they did was consistent with their aims. He bases his argument on the Prayer Book. In a most fairminded way the author presents his case that Anglicans are 'Catholic'. Catholic Dogma rests upon the Bible, and recent promulgations of the Papacy are unbiblical. We therefore are more Catholic then those who accept Papal Infallibility.

Book Reviews

Canon Dart gives a fine historical sketch of the background of the Reformation. He then discusses the many problems presented when we threw off the yoke of Rome, the use of the vernacular, the outward appearance of our churches, our Kalendar, the Sacraments and doctrines to name a few.

This is a most valuable book and ought to prove very useful in our parishes. It is clearly written and the intelligent layman will find it helpful. On the whole, references are to secondary sources.

In discussing "The Church of Innovations" — Rome — the author defends the right of Anglicans to hold certain pious opinions as matters of private faith and practice. While not all of us can accept these "accretions", in the comprehensiveness of the Catholic Church there ought to be room for diversity.

Every priest ought to have a copy of this work.

W. W. R.

BENEDICTA TU. Three Retreat Addresses by Raymond T. McDonald, S.S.J.E. Society of Saint John the Evangelist, Cambridge, Mass., (1957.) Paper. Pages, 32. Price 20 cents.

THIS new little booklet is a worthy companion to Father McDonald's popular "Ancilla Domini." Once again, a Retreat providentially given at Saint Margaret's Convent in South Duxbury, Mass., on the Feast of the Assumption, 1956, has been put into pamphlet form, to be a joy and inspiration to a wider audience.

Emphasizing the fact that it is "none other than our Blessed Lord Himself who teaches us how to love His Mother and ours", Father McDonald analyzes with great beauty and depth of insight the reasons why our Lady is indeed "blessed among women"; her vocation as the Mother of God Incarnate and its tremendous implications; the example she gives of faithfulness to this sublime vocation and her perseverance even unto Calvary, "iuxta crucem".

Father McDonald draws a parallel between the example of Blessed Mary's obedience, faithfulness, and perseverance, in regard to God's demands upon her, and the vocation of the Christian soul, beginning with holy Baptism — "that he may be a faithful soldier and servant" . . . "not merely until the novelty of being a member of Christ begins to show a little wear".

Throughout, there is a wealth of original thinking, of striking similes, and a complete absence of the trite platitudes and tiresome clichés which all too often mar so many retreat addresses.

It is a beautiful booklet. Only from long and deep meditation and much prayer could it have evolved. May it have a wide and abundant circulation!

S. J.

ALL FOR THE LOVE OF GOD. A Holy Cross Omnibus. Edited by the Rev. Ralph T. Milligan. Holy Cross Press, West Park, N. Y., 1957. Cloth, pp. 250. $3.65.

FATHER MILLIGAN is an Oblate of Mount Calvary. He has made something of a career collecting (and reading) every issue of the Holy Cross Magazine that has appeared through more than half a century. He now crowns this career by editing an anthology of his favorite articles appearing in that magazine.

The result will be heartily welcomed by the whole Church. The forty one articles cover a wide range of interests touching upon day-by-day realities of the Christian life as well as the mysteries of the Catholic faith.

More than a third of the anthology is contributed by professed Fathers of the O.H.C. Brilliant externs are represented by such contributors as Vida Scudder, the Rev. C. Kilmer Myers, and Dr. Cuthbert Simpson.

In addition to articles dealing with various aspects of the Faith, there are some interesting personality sketches, notably of Fr. Huntington, founder of the Order, Fr. Whittemore, Fr. Sill, and Fr. Allen.

It would have been helpful had reference been made to the issue of the magazine in which each article appears.

S. T.

BRIDEGROOM AND BRIDE, by Msgr. Ronald Knox. Sheed and Ward, New York, 1957. Cloth. Pages 123. Price $2.50.

MONSIGNOR KNOX is at his best in charm, in kindly humor, and wisdom in this little collection from sermons given over a period of years at weddings of his friends. "When you have been a chaplain to undergraduates for thirteen years

and lived for four years under the same roof with a convent school", he explains, "a certain nupturiency among your friends is only to be expected".

Very simple and short (this according to direct specifications, he declares!) and touched with wonderful lights of humor, each sermon yet strikes a profound note in regard to the Sacrament of Holy Matrimony. Each one is entirely unique: a phrase from the Marriage Service, the day in the Liturigical Year, or perhaps the Name of the Parish Church, provides in each case the facet which catches a ray of the eternal light of divine truth. There is deep insight and understanding in these sermons which never grow pompous and there is a tenderness which never degenerates into sentimentality. And above all there is the continuous emphasis and insistence on the transformation of a love which is purely natural: that it may become supernaturalized through the power of Him Who turned the water into wine at the wedding at Cana.

This is an ideal gift book to send to newlyweds or to those contemplating matrimony.

R. M.G.

THE EPISCOPALIAN WAY OF LIFE, by W. Norman Pittenger, Prentice-Hall, Inc., Englewood Cliffs, N. J., 1957. Pages, 188. Cloth. Price $3.50.

THIS is the first of proposed "Way of Life" series, each book of which will be an exposition of the faith of some Christian denomination by one of its noted adherents.

Faced with the nigh on impossible task of providing a concise and accurate description of Anglicanism for popular consumption, Dr. Pittenger with cogency has used an "existentialist" presentation. After two introductory chapters, he begins the body of the book by appropriating contemporary interest in the concept of "community" in order to introduce his consideration of the Doctrine of the Church. His treatment is rich in meaning and simple in presentation, and this important theme of the mystical body of Christ is woven throughout the book. In fact, it is those particular sections where this theme most markedly appears (the chapters dealing with sacraments, prayer, morals, and social teaching) that seem to be the most successful.

Unfortunately, however, there is another *leit motiv* that is not so welcome — namely Dr. Pittenger's own variety of modernism. His uneasiness about mircles results in a presentation of the Incarnation and Resurrection of Our Lord built upon a tenuous virtualism. Granted that "modernism" is a facet of what the author calls the "Catholic-evangelical-modernist complexity" of Anglicanism, nevertheless too much weight is given to this position. Also the author tends to play the apologist to this cause, which seems to be out of place in a book whose function is description.

If this defect be kept in mind, for Anglicans this book is a very readable vignette of Anglicanism. But, because of this shortcoming, it would not seem to be suitable for people who are unacquainted with the Episcopal Church.

Br. E. J.

A MANUAL FOR PRIESTS of the American Church, Complementary to the Occasional Offices of the Book of Common Prayer, edited by Earle Hewitt Maddux, S.S.J.E. Third Edition. Society of Saint John the Evangelist, Cambridge, Massachusetts, 1956. Cloth. Pages xi, 275. Indexed. Price $2.50.

MANY clergy will be profoundly grateful to the Society for the reissue of this most useful little book. We say "most useful" advisedly, for parts of its have been translated into Spanish, Navaho, Igorot, Tagalog, and various other tongues. And while the book was originally produced for the American Church, it is today being used in many other parts of the Anglican Communion as well, notably the West Indies, Canada, Scotland and Japan, as well as other places.

And clergy of many religious bodies are using it: Lutherans, Methodists, Moravians, Presbyterians. A Baptist friend of this reviewer finds it most helpful in his ministry.

This third edition has no new material, so far as this reviewer can discover. A few typographical errors have been corrected, and we note with pleasure improvements in the Collects for Departed Bishops and Priests. It is good to see this close attention given to so useful a work.

In view of the increasingly wide use of the book, we would like to offer a few suggestions for the Fourth Edition, if such sug-

gestions are not out of order. We would like to urge the substitution of the new and shorter form for the Blessing of the Palms; we believe that a special blessing for a Bible should be included; we would like to see certain of the Bishop's Offices which are hard to find, such as traditional forms for some of the Minor Orders, and Notes for the Ordination Ceremonies — perhaps even the Blessing of Holy Oils.

A. S. H.

THE PRAYER BOOK PATTERN. A Consideration. By Caroline Adams. The Macmillan Company. New York, 1957. Cloth. Pages 178. Price $2.50.

IS there a Prayer Book Churchman in the house? If so, here is a highly concentrated bit of required reading in his department. It comes from overseas. "Caroline Adams" is the pseudonym of a Solitary of the Church in Wales. However one may evaluate her conclusions there can be no doubt as to the depth and scope of her scholarship, the range of her intellectual power, and the zeal with which she upholds the Catholic cause.

What the author does is to give substance to the widely current but narrowly conceived pronouncement that the Book of Common Prayer is an admirable exposition of the Catholic faith.

She points out that the "Prots" at their "Prottiest" deviate from the Prayer Book quite as scandalously as do the "Spikes" at their "Spikiest". For example, this business of offering up the day's collection plate at the Altar, or this business of sermonizing at Morning Prayer when no provision is made for same.

The pot-and-kettle motif, however, is not overplayed. Central to the theme is the conviction of the author that scrupulous adherence to the letter and spirit of the Prayer Book, the resuscitation of the Psalter, and the recognition of the Eucharist as the chief service on Sunday will go far toward bringing the warring parties in the Church together.

Readers of COWLEY will be interested in the frequent references made to the writings of Father Benson.

S. T.

A BOY'S PRAYER BOOK, compiled by John Wallace Suter.

A GIRL'S PRAYER BOOK, compiled by Anne W. House.

Seabury Press, Greenwich, Connecticut. Paper over boards. Pages 96 (each). Price $1.50 each.

THESE two little collections of short prayers culled from various sources are very similar both in form and content. Actually, this is necessarily so, as the life of prayer cannot be divided into masculine and feminine.

Each of them contains many excellent familiar prayers which can be found in various collections, as well as a number of others which add little or nothing of value.

R. M. G.

THE PEOPLE WERE IN EXPECTATION. A service for the first Sunday evening in Advent, by Harold Bassage, Seabury Press, Greenwich, Conn. 1957. Paper. Pages 21. Price $.65.

TURN UNTO THE LORD. A service for Ash Wednesday evening, by Harold Bassage, Seabury Press, Grenniwch, Conn., 1957. Paper. Pages 10. Price $.65.

ON THE EVE OF HOLY WEEK. A service for Palm Sunday Evening, by Harold Bassage, Seabury Press, Greenwich, Conn., 1957. Paper. Pages 28. Price $.65.

AMBASSADOR OF FIRE. A drama-service for Whitsuntide, by Harold Bassage, Seabury Press, Greenwich, Conn., 1957. Paper. Pages 30. Price $.65.

THESE drama-services, designed to be given in church, have as their purpose to "remind the congregation and the participants of the significance" of various parts of the Church Year. They are written so as to augment the meaning of the regular rites and offices of the Church. Thus it is suggested that the third and fourth items above may be used with Evening Prayer, and the second item actually incorporates the Prayer Book Litany and The Penitential Office. In addition, all four service-dramas make extensive use of liturgical and biblical texts, as well as various hymns from The Hymnal.

It is difficult to appraise their dramatic worth without seeing them produced, but besides the fact that they seem quite orthodox in content, it is possible to cite the pragmatic virtues that they are:

easily produced, (requiring almost no properties), simply in form, and require no great histrionic ability of the participants — in fact most of the parts may be read. The part of St. Paul in AMBASSADOR OF FIRE, which is an account of his apostleship, is the only part that might really prove difficult.

One minor criticism, which, however may be easily corrected in production: there are many sections in all four items which might have a tendency to be too melodramatic.

Bro. E. J.

RELIGIOUS COMMUNITIES IN THE EPISCOPAL CHURCH AND IN THE ANGLICAN CHURCH IN CANADA, compiled by The Poor Clares of Reparation and Adoration. Second Edition. Revised 1956. Holy Cross Press, West Park, New York. Price $1.50.

ALL of us who are interested in the Religious Life are glad to see this little volume available once more. There are still too many Episcopalians who are amazed to discover that we have monks and nuns. This book may well be used to introduce them to the fact that we do. Included is an excellent apologia for the religious life and an explanation of its aims, history, and purposes. After this introduction, each community has a section in which the life it leads and work it does are outlined. The timetable of the house is given and requirements for admission briefly stated. Addresses of Branch Houses are given in many cases. Glossary and Index.

This handy reference book should be in every parish library.

W. W. R.

BE NOT ANXIOUS, by Randolph Crump Miller. The Seabury Press, Grennwich, Conn., 1957. Cloth. Pages 237. Price $3.25.

DO not let the title discourage you. This is not just another tranquilizer in the manner of the best selling purveyors of peace of mind now current. It is written by the Professor of Christian Education at the Yale Divinity School. His ecumenicity may get in your hair, but bear with him for the many pleasant surprises he has for you.

Not the least of these is his reprinting in full a Christmas poem written by Robert Nelson Spencer and appearing ten years ago in the Kansas City Star. Just the opening lines to whet your curiosity:

Cowley

"Kilroy was here" . . .
Yes, little scribbler;
No need to rub it in
With your small smidge of chalk
In every pave I walk.

"Kilroy WAS here — here to win
For every little child
Freedom from fear!"

The rest of it is worth many times the price of the book.

S. T.

THE FOLLOWING FEET, by Ancilla. Seabury Press, Greenwich, Connecticut, 1957. Cloth. Pages 132. Price $2.75.

"THERE is joy in the presence of the angels of God over one sinner that repenteth", and so there is likewise in the hearts of all Christians when a soul finds her way back to the Father's House.

But that does not mean that the account of the *hegira* is necessarily inspiring to others than the pilgrim herself. This unfortunately is particularly the case here where the narrative is extremely subjective and highly sentimental. Consequently the "mystical experiences" are not impressive. One can well understand why "Ancilla" preferred the anonymity of a pseudonym.

R. M. G.

THE STORY OF NOAH'S ARK, retold by Dorothy L. Sayers. Picture by Fritz Wegner. Seabury Press, Greenwich, Connecticut, 1956. (Folder.) Paper. Price $.90.

MISS SAYERS' account of the Great Flood and Noah's Ark, written for children, is charming. And the picture is wonderful, with the Ark and Noah's family and various and sundry animals visible and hidden in little cut-outs which you open up yourself! The only question which arises is as to the small size of these details in the picture which would perhaps be difficult for little children to discover. A larger reproduction might be even more fascinating.

R. M. G.

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